more paragraphing

Tape 2006 Part One ? IV Westtown Sat. 3/13/71

MR. NYLAND:

We have to vary it once in awhile; just a little talk before; about the question why we ~~are~~ do~~ing~~ what we are doing. What is there in us that is different from an ordinary natural mechanical way of behaving? And, if there is, what is the reason? And why should we ever be interested in a so call~~ed~~ non-mechanical way? ~~of behaving~~. What is the striving for a man when he is on earth ~~and~~ that he wants to get away from it? It is as if he is serving a certain sentence; he has to finish it because he has been compelled to be here, and to live his life and to live it in the best way he can, but, for what purpose? Again, to finish it and then to forget it? Or, if there is anything that he can forget anything with, what is then, if he can forget it, what forgets what? What's the reason for living?

It's a constant ~~circle~~ struggle to find out what is the aim, the reason for one's existance, and the acceptance, of course, of such life when it exists, ~~as~~ that you put it in the right place and you know that the value you attach to it has a reason for existance on its own as a value. And compared to what other kind of a value is this life valuable? But our aims are, what a kind of conscience is, what our ideals will be, how we have been educated, what we actually want to strive for, what is it in us that wants to find a reason why we don't believe that life ends when a person dies?

One can say it is illogical to believe that nothing happens after death and it is really a very empty kind of a life if

Must Remain in Transcription Room

you leave live this life in knowing that this life is the end of all of it. It would be almost impossible to keep on thinking about it and then at the same time, keep on living. Because, as one grows older then of course there is less and less interest in that what even might happen; perhaps you want to see what has happened and reminisce; but that reminiscence is the same thing which you have lived through already, and how can one keep interest in life? When one is young it is easy; when you get a little older you may have a terrible struggle. It's for that reason that we talk about Work, because you won't have the struggle of annoying yourself, the difficulty of suffering, of monotonony, that you will find constantly new pastures in which you can and from which you can derive benefit and that the desire for your life will never leave you so that even when you die you continue to wish to live.

If one could understand a little bit of this ideal of eternity; continuation of everything existing without stopping and without end and to understand a little more about infinity, I think it would be worth while even to live this life regardless of how we are now, but more and more approaching the possibility of really understanding the reason for the so-called end which is not an end at all and could become the entrance into a life of more understanding.

Such an aim you can keep with you. You don't have to lose it. Such an aim is not subject to birthdays and it is not measured in time which will apply to the earth. It is not measured

at all, because when it is, it is once and for all and forever. How to conceive of that? How to understand it? How to understand infinity for oneself at the present time without having further thoughts of trying to explain it, but just to accept that fact of oneself existing and then what to do with it, in order to translate it into a different kind of terminology. That's why we're here, to remind each other, that you don't forget, because Mother Nature will make you forget. She prefers that you sleep, so that you don't disturb her and perhaps if she were disturbed, it would create chaos, not only on the earth but much more, in other parts of the universe and she doesn't want you to have that kind of responsibility. She will take it on her shoulders to keep you asleep, and a thinking man is not satisfied with that kind of a state or that kind of conditions. He does not want to believe Mother Earth all the time, just for a little while, until he grows up, and then he can say, farewell, to Mother Nature as if in his lifetime, he would leave the earth already and become free. About such things we want to talk. How to be on earth and how to try to be a man. I'll play a little now.

When we talk, when we talk about Work, can we make sense? If you ever want to tell anyone else about Work, you have to make sense first. We don't, very often we don't, make sense. It's not that we don't wish to and of course such desire exists when one wants to communicate something that is of value, and it is of value for your own experience. But many of us have a great difficulty of putting certain experiences in words. That is why you have to learn if you want to learn it. Why would you want to learn it? For two reasons: One, to communicate

to others what you think is worth while; the other is, that in trying to communicate, you learn yourself. So it has really two different aspects. If there is only one--the wish to communicate--you're apt to get conceited because then you only do it for a purpose of communication not so much to help someone else, mostly to hear yourself talk; and perhaps, if the other can understand you, then there is gratitude so that you feel you've done something worth while.

Work is not of that kind. Work is never to be used for self-gratification. It can only be used as communication on which the accent is that you wish to grow up. If that is with you, the communication toward someone else becomes almost natural. It is a logical result of something existing which, when it exists by itself for its own sake, starts to radiate from the source where it was and is constantly, if you remain in that state, being fed by you. What makes you feed such a possibility of communicating? That is difficult to say; and in some people, there is like an eternal light. How it got there is difficult to say also. Sometimes they find themselves with that and then they might, you might say, they are very favored by the Gods. Many times they don't live very long because they have other things to do and their appearance on earth, many times, is just a reminder and after having said their words in their life, it is for another reason that they have to continue to exist.

If one takes one's life as a means, as a certain channel through which information could flow without being hindered by your conceit, it would be more of a perfect assurance for yourself that it is right whenever you get yourself to approach

vainglory and self love. Don't talk. It is of no use for you. It is deleterious and it is of very little use for anyone else. If you want to talk, you remain very simple and you try to say what is the truth for yourself, but you must be clear that's your other attempt. The clarity is necessary to be understood but the clarity is also necessary for yourself to become clear in what you really know and what you have experienced, and having experienced, it has become your own. And, when it is your own, you ought to be able to put certain things in words, not all, but at least enough, so that you will know definitely that it was your experience and not someone else's. That is why one, I wouldn't say teaches. That is why one talks. One wants to grow for oneself in the endeavor to understand what may be questions of someone else. That is why we have groups and that is why we have nuclei, people who feel that perhaps they know a little more and want to augment their wisdom by wanting to communicate with others to find out what they really know. It is a very difficult road. You fall constantly into an other trap of hearing yourself talk and wanting to love it. There is nothing to love about it. As a matter of fact, it's very bad. Saying things, even stutteringly, not very clear for yourself, or with an attempt to make it clearer, has much more value. We have to look at groups that way. We have to look at those people who try to talk and explain, who, when you cometogether, you want to ask questions of. And you formulate for yourself, because in a good formulation there is already an attempt to become clear for yourself what is an obstacle or what is really not clear.

You want to be able to give a person an insight into your state from where your question comes, And many times the questions are not prepared at all. They just come, haphazardly. It's not the way to go to a meeting. To a meeting you go with questions which you have derived from attempts for yourself when you Work. You Work, you try to find out the truth about yourself, about life of yourself, the relationship of your life towards totality of life, the relation of you, as a human being, towards your God. You have to find that out because I think it is a task given to man to find out the real purpose of his life on earth, perhaps not knowing why on earth, but alive, which has a different meaning because, because of his aliveness, he belongs to a different sphere from that which is dead matter and what is nature to a great extent, And although life exists in nature, nature is only responsible for the form in which life happens to be; and man, if he could become conscious, becomes responsible for his life and for the form, to contain it for as long as is necessary for life to understand the bondage of the form.

The purpose of one's life is the understand why one has to try to become free because we know we are not free and we will die in order to become free from this body, But immediately one asks for what purpose then? If there is freedom, what then? What is the totality of the universe? What is it when we talk about life in different forms appearing, and different ways by which people understand life, and wishing to understand why, they in different ways pray for an understanding. And, how often will they get that understanding as light on their life and light on the path which their life has to go.

The purpose and the aim, the definition of that what is required for a man, about that we talk, because we want to know certain things that are hidden, perhaps as a hidden truth, as perhaps a secret thought or that which at as yet cannot be understood and must remain for a little while esoteric.

One wants to find out the aim of man on earth in his life as he has to live it in his day. About that we talk at meetings in order to understand how to develop a dexterity, that is to understand a certain way towards freedom, so that prayer can become useful and that one does not ask things for the which belong to an ordinary mechanical world, and only in order to create conditions which could become more conducive for further understanding of oneself. But the real aim is, when one Works, and one works together, and one has a group, and one enters, and there is interest, and there is seriousness, and then you remain also throughout out, serious, as you try not to become hypocritical; that you only tell what you know by experience, and that your questions are based on the real wish to know in order to Work more; and that the question in the first place must be based on Work and not on just ordinary--I call it sometimes nonsense. Because from an ordinary standpoint, including all personalities as they are, they become as if nothing from the standpoint of eternity. And it is perhaps even a strange idea that man should realize that he is eternal, when everything is indicating that he is not, and that there is form and ends, and that there is no endlessness, and still we pray towards such--I call it a creature simply, or a symbol, or that what is a higher force, or power, or god, or being, or holy Father Almighty or such terminologies ~~still knowledges~~ of course one uses in order to express one's

seriousness.

Religion has to be based on an attitude for oneself that is life not only has a meaning, but it is serious enough to wish to consider it. And never mind who does it; and never compare yourself with someone who wants to remain superficial. That's his affair. He will have to account for it. For yourself you must know what you wish to account for, and you have to settle the question of your seriousness, and the question of your superficiality. And, you have to see your life as you live it, day after day, in unconscious states, more than enough and comparing it every once in a while to the possibility of real insight. And then what will you do? Do you come to yourself? Do you allow a little time to become timeless for you? Do you wish to take moments out of the time length of your existence, to come to a realization of different forms of dimension in which there could be dimensionless time? Can you understand what one really is aiming at when you are by yourself, and you consider Work, you consider the Barn, the different people, many people you don't like, many who are not friends of yours, you would never select in ordinary life. But, what would you select in ordinary life, and what were you in ordinary life, and what were your interests before you came, before you even heard about Gurdjieff? Maybe the interests were very good. Did they lead anywhere? Did they help you to wake up in the morning and be joyful because you are alive, or because you wish to have a day ahead of you? Perhaps that you wish that the day would be longer, like it is sometimes as a wish when one is quite young and doesn't want to go to bed and doesn't want to sleep, and only tiredness in the end forces

the little child to fall asleep, not his desire to end the day.

Why do we talk about endlessness? Why do we even try to fathom a little bit the idea of infinity? Why do we talk about God as omnipresent when we know we cannot conceive of it, even one says omniscient. What is this kind of wisdom that knows everything, everywhere, whenever, however, whichever, way? Do we know omnipotance? Do we know such force? Force without end? With all force combined in one as one force of life? We don't understand it. Once in a while there is a glimpse and then one says, yes, if I only could know, and from there to have the belief that one can know if one wishes. One can do if one does. One will want to be able if one works, one could create a soul, so that then one could have life in the real sense of the word, understood without form. Ideas, sometimes a little bit too far esoteric, we say, secret, as a doctrine, perhaps a doctrine; perhaps a mode of living; perhaps a conduct for one's life. I say, we talk about such things, and in order to reach them or to have an understanding and ultimately to create for oneself a conscience, one has to go to school. So very simple, school years, day after day, learning and alphabet or some ciphers to be afterwards even to become mathematical and to know how to use words when one knows letters and one wants to make sense.

It is so simple, the letters we have to learn. The admission that one exists, the acceptance that one is what one is. Almost, I would say, that one exists without being responsible and then immediately the wish to become responsible, so that one changes from that which has been given to one into the acceptance of what one is for the reason of creating further possibilities for growth. It is at that point where one turns

away from hypocrisy and one becomes serious about the intent of ones life. From that time on there are moments when you have to come to yourself, only by yourself, by yourself to be alone with yourself-to see what there is in you. Then we learn how to accept oneself, to be what we are without criticizing; to behave as we behave, and, as it were, seeing it and accepting it without question because it is quite definitely unconscious and mechanical, but the acceptance is a different aspect because one does not want then to change mechanicality. For mechanicality, one does not take the responsibility. That is Mother Nature; that is her affair. Our affair becomes when one is interested in evolution of oneself, of that which is now potential and which Mother Nature will not help to make grow. Other forces have to help; forces for which one could become open, and in such openness the potentiality becomes actual. When you talk to other people, how necessary is it to understand where they are living, so that you can answer their questions and then make a bridge between what you want to say and what you have understood of them. I've said so often that you have to establish that relationship of trust that they will want to listen to you, because if they get an idea that you're just interested in talking about Work, that's exactly what they want to know, but they want to know how to get to Work when they find themselves in their own experiences and the acknowledgement is that you prove to them that you know what they are talking about. It is difficult, many times you don't do it in your groups. You start immediately an explanation of observation and what it is to have a presence of something and of course you use words like impartiality and ~~spontaneaty~~ simultaneity, they have no meaning ~~to for~~

people. Gradually they will start to learn when their experience starts to include more and more truthful statements about themselves. Statements about which there is no question, and no possibility of a questioning, and no chance even to explain it in any conditioned kind of a way, or no allowance for rationalization, or even thought processes which make it a little easier; just a fact of an existence as is. That's what they want. How will you tell them? Only by telling when you think they are on the wrong road. Why are they on the wrong road and why are you on the right road? Because, if you cannot explain that, they will not listen to you. They cannot. Maybe you can prove to them in some way or other, by their statements, that they have a misunderstanding of Work, as you see it. But your ~~statements~~ words have to be ajusted to them so that they can learn and listen to you. And, when you have made that kind of a bridge, then you can say a little bit, this is Work for me. But you must acknowledge, I understand you. Even if you can, I know that by experience of my own, I've had similar troubles and difficulties and then I realized and then you tell what you realize its alright. But you have to have a person to answer. To answer in their language first. After that you can translate it into different kinds of languages. You have to understand the root language of the people who you are listening to, and then take that root language and to change it in such a way without changing the root into different ways of formulating so that he can go along with you. But what is required? Experience for yourself, and an acknowledgment that sometimes the experiences you hear about, their outside of your own ken. You don't even know them. Then for heaven sake, how can you answer them? You can always talk about Work, but that is not the point. Maybe some

experiences of other people are completely outside of your own world, and if you happen to be a member of a nucleus, plead ignorance, please, tell them, "I do not know." It's far better. May be you could learn something from such experiences of someone else when they are honest and tell you. Maybe they're wrong from the standpoint of Work, but it is worthwile to know and then, ~~having~~ adding that to your memory ~~from~~ of and experience, maybe you can then come to a logical conclusion of how to help them to get out of what you call the wrong way. ~~and~~ For then you have a reason to tell them. I find that on Mondays and on Thursdays, and you have to pay attention to it, and you can. All it will need is patience to accumulate for yourself more experiences.

The road to consciousness is a very long road. Don't make a mistake about it. How many years of unconsciousness have you lived? It ~~still~~ does take time to break down certain prejudices. Not only that it is worth while. Nature will do it for you in time, and your death will be the final result. You may as well begin ~~while~~ when you're still alive, to become interested in, How do I get my freedom? When I Work, why should I not Work now? Why should I wait until God calls me? When he says my time is up? Why don't I know when my time is up? When I say I, ~~me~~ man, alive, wishing to have God as an image, why is it then that I don't Work for ~~it~~ that? I still wait and wait until death has to tell me because then that kind of a secret will have to be transmitted to me, since I leave my physical form, I have become entitled to that kind of knowledge. But when one is a man or when is a woman wishes to become one, it is not always satisfactory to sit and wait. When one wishes to remain active, regardless even of the

cost, one keeps on hunting for the golden fleece, Parsifal, that what you wish as a treasure, whatever it is, that it is called in different mythologies. There is a treasure in one's heart. That is what a man wishes to uncover. He wants to find out how to open the door or to take away the layers which now prevent and through which one cannot see because they are not transparent. They're covering up, there coatings, protective coatings of oneself acquired partly as characteristics of one's life, partly as traits of character which are a little bit less than superficial. And one fights to keep alive. To keep that life alive! One settles, many times, just for an outside appearance and a continuation to live in the form of, eating, drinking, and sleeping, interests that gradually disappear. And, they should be replaced by an interest in oneself as one is as a person and could become an individual. For the reason to try to tell sometimes on this earth, how wrong many things are and how mankind as a whole has allowed, by his so-called culture, and his so-called scientific developments, to have certain conditions continue to exist which are absolutely deleterious for the growth of a man, and, not knowing which way to turn, one follows the line of least resistance and sits down in admiration for those kind of results which you never appear to take with you. They are good for the earth. Leave them to the earth. If you remain with the earth, if you remain with nature on this earth, it is alright, if that is your aim. Then, of course, all the different lovely things of this earth, if you want to call them culture, they can be yours. You just study. You just sit and listen. You just read books. But for me it is not the answer to one's life. Reading is just developing a little talent. Art is just an acquired dexterity, which sometimes can

come from your heart, and sometimes requires life to be poured into such creations, and sometimes there is not even enough life, not even a drop of life itself in the creation of art ~~is~~ sometimes, so terrible to look at or to hear. What one passes off as the results of culture are cacophonical mixtures which are sold at a price. The pearl of great price is a treasure in your heart. That is possible to take with you if you want to grow up. If you want to ~~wish~~ reach the possibility, not perhaps of seeing God, but to experience life as I think it can be experienced by each person who wants to pay that price; that is, the denial of oneself on the road to freedom and to die a thousand deaths a day, but gaining life for his soul. That is why we work. That is why Gurdjieff lived, to tell us.

To Gurdjieff.

PART TWO

MR. NYCAD: How will you prove to yourself that you're on the right road? We're talking about a great difficulty in life--to try to understand why one is bound and to try to explicate oneself from it. I would say now for obvious reasons, I don't know if anyone, when he realzes he is bound, wishes to remain bound. When a person, realizing that he is at the end of his rope, that he doesn't want to climb any further, when a person starts to realize that many things in ordinary life will remain a closed book, and that many times the accumulation of knowledge is nothing else but the determination of what we don't know. Without being cynical about that, and without seeming to be unappreciative of the so-called results, but what ~~and~~ are they for us? What do we profit by a little bit of something that goes to the moon and we bring back some earth from the moon, how do we call it even? Moonearth? Soil? To investigate it. Again,

for what? When we have poverty, and hundreds of people die; when we don't even know how to take care of all production; when people keep on lying, constantly, to protect themselves, not daring to speak the truth. But, they don't know the truth. So it doesn't matter any more what they speak; but other people believe them, and they make such a mistake. How does one know what to believe and what is right? What is really the aim when our education is based on the idea that you have to have more and more knowledge, and art, that you have to have more and more feeling to make lovely, beautiful things? Surely, who is an artist in the real sense? Who is satisfied with what he produces? That each time that he makes something lovely and beautiful it is not yet that which he had in mind and what he felt. Who has come to the end of his rope? When one talks, and not being able then to find the words properly, to express, let's say, sympathy, or emotions, or admiration, or veneration, or that what one adores, and that what one wishes to become. In such terminology, that there is no further necessity of a word, and only it will end in silence because you cannot find that which you really wish to say. And, you go over (and say it is) spiritual, therefore I cannot say it, what is so emotional. I don't want to touch it because if I do, I do harm to it. And probably, that is right. But how then do we learn the language which is needed? Aside from the fact that many people say "but you don't need the language. All you need is to become a good man on earth". And of course, it is right. But there are people who are not satisfied by just being a good man, who still have within them something that knocks on the door to be let out as life, wanting to be set free and not wanting to wait until death tells you about it. I come back to that all the

don't F)

time, talking about such things in life when one should talk about life. And it is right one talks about life, Even one talks about it by talking about the absence of it. To prevent such moments to come too soon and to know what you are trying to do now and not postpone it ~~until~~ till tomorrow. How does one know one is on the right road? How can one find out? Of course in the first place, by your behavior. Your body is still flexible enough to be able to adjust itself, really, to be able to say certain words in a certain way with a meaning, and introducing into it from time to time, something unusual, emotional, perhaps, still perhaps at times, But, variables, many variables, and out of that gradually to determine, what is the truth? How do such unknowns , to make them known to yourself, and to others, and to dare, and not to have fear ~~of~~ for being what one is or what one sometimes feels to be. That is the first thing--behavior. To be able to speak at times and to say what you think is right ~~and~~ to be convinced to have the strength of your own opinion, but based on that which you know, Otherwise don't talk too much, And don't quote others and don't say what so-and-so says. You, in simplicity, you must know. Then what you feel, in all honesty, you feel, not similated feelings or emotions which you read about, The honesty of a feeling — and honesty of an emotion, is the direct road to an understanding of higher forms of life. One has to believe in that, of course. Although sometimes it does come, and one knows then, it exists. Not only that you wish to believe it, but you know it when it hurts you, when it hits you in your bones, in your essence, in the reality of yourself, of your being. One knows that, one knows when one has said the right thing in the right words with feeling

and not be ashamed. And the third, your mind, what you occupy it with, thoughts and feelings, of course, formulated words, a lot of sawdust, a lot of junk. You allow it. You spend your time thoughtlessly thinking, daydreaming, hoping for something that you need not hope for which already know long ago. Words you shouldn't use. You know that. Gossip does not become a man. To know what he ought to think, also when he's by himself not to be ashamed to do what you wish to do and can do, and do it, and stand up for it. Out of that, you'll discover the truth about yourself. Because you see with this tremendous quantity of new material which you have not very often employed, there is something in you that looks at it first with curiosity, then with interest, then with the desire to use it, then with the realization that it exists for a purpose, then the description for yourself of the purpose for which you in your behavior, in your activities, could be used to promote that which, as yet ~~does not~~ what does not exist, but in which you can have belief since it is higher than you. It stimulates you; the wish to evolve, the wish to understand, the wish to be of a higher level if one can, but in freedom, after satisfying all that what is needed on earth, to pay on earth what belongs to the earth, to give Mamon (Maman?) what is due. Then to pay the Lord what is right in order, when one comes finally in front of that what is holy, that you're not ashamed to tell what you have done with what you had, your talents to be used, I say for two purposes: to pay for the laws of mother nature, and to satisfy her, and to contribute what you owe because you happen to be on earth and you would like to pay, that you don't have to come back and pay again and again. You would like to satisfy what is now given to you as an insight for yourself, what ought to be paid which you call Karma. To actually answer to the questions

of Karma, and to find in your life as being bound which obstacles have to be dissolved and overcome for the sake of what? - for the glory of God as life living of which each man is a part and with which each man wishes to unite. It sounds, of course, like a big thing and it sounds, many times, fanatical, and many times you will not wish to believe it and you don't want to put it in such words. That is your affair. You keep on going. You do what you can, the best you can. You try to find out, but be honest when you find out. Don't close your eyes for the truth when it is there and if you can work, you will be able to lift yourself up by your own boot straps and be filled by the attraction from above. To become that what is a being, living on a level where he should live in accordance with his birthright. For something was too quick at the time he was born and his father and mother could not maintain him as a spiritual being. That's why I happen to be born. If the fathers and mothers knew how to have spiritual children, it would not be necessary to go through the form we now are familiar with.

It is not that the form is objectionable. The form can remind one of the reality of oneself, and when one talks about life, one does not talk primarily about the form. One talks about essence of that which is what is within and trying to see that as if at such time the form becomes transparent and the reality of all things start to appear as a beacon ahead of one, as an aim.

We talk about work. We talk about the reality of life and the wish to become free and not to dawdle too much and not to wait

for tomorrow. Work today. Stand on the path when you have worked which will give you at this time ~~to~~ the possibility of seeing what is needed for the future. That is a man who understands his past and seeing it for what it has made him to be now in the realization of what he is now with the potentiality of what it might become. ~~And~~ Then one will understand life even on earth, gradually. One will understand others, whichever way they are, whatever way they have been built, and what it is in which form they happen to appear and in whatever way one has any kind of relation with them. And at the same time, one's feet remain on the ground in contact with the earth. To understand the earth to get from it what is meant to be given; to take and take, and eat and digest and live, and allow energy to flow in the best way one can with one's ~~consciousness~~. To build the conscience also that that becomes truthful for oneself and then, helped by consciousness of light, to be able to walk in serenity, in simpleness, in dedication, in the wish for a prayer, ultimately to understand the meaning and aim of life as it has been given to oneself. Gurdjieff tells many things. Even he says 'All and Everything', and what we have to do is to find ourselves in that book.

I hope you have a good Sunday tomorrow. As I said at lunch, a week before the beginning of spring, to try to prepare with your head so that when the spring comes you can have your heart in the spring and after another week, that your body feels it, really sensing it, that then all of one becomes part of a growth from Aries to whatever sign you belong to; and then at that time, stand still, because it happens to be your birthday, and then complete the cycle with the sun ahead of you. Have a good day tomorrow, and a good week. To Gurdjieff.

So good night all of you.

TRANS: DAWN Spickler